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COUNCIL OF CHURCH BOARDS OF EDUCATION
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REPORT OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION'S COMMISSION ON APPROACH TO THE CHURCHES

We print below that part of the report of the Commission on Approach to the Churches which has to do with students. A subcommittee of the Commission consisting of Dr. R. L. Kelly, Chairman, Professor E. D. Burton of the University of Chicago, and Mr. F. M. Hansen, Secretary of the Young Men's Christian Association at the State Agricultural College, Iowa, is responsible for this part of the report. The entire report will be considered at the forty-first International Convention of Young Men's Christian Associations to be held at Atlantic City, N. J., November 14-19, 1922. Until it is adopted by that Convention, it will not be the official pronouncement of the Association. The entire membership of the Commission in whose name the report is issued is as follows: Dr. William Horace Day, Chairman, W. W. Alexander, Clarence A. Barbour, F. W. Burnham, Ernest D. Burton, James Cannon, Jr., W. I. Chamberlain, F. M. Hansen, E. W. Hearne, R. L. Kelly, F. H. Knubel, F. O. Koehler, W. Douglas Mackenzie, Thomas Nicholson, George W. Richards, Robert E. Speer, Henry C. Swearingen, Elmer T. Thienes, James I. Vance, A. H. Whitford.

STUDENT WORK

1. BACKGROUND OF THE PROBLEM

The Young Men's Christian Association was a pioneer in interdenominational religious work for men students. It has operated in most of our institutions and in many of these has held

the position of leadership. The interdenominational and cooperative work of the Churches has been greatly accentuated during the past ten or fifteen years. During that time much progress has been made by the Churches both on the side of personnel and material equipment. Much of the work, both of the Churches and the Association, is recognized as experimental. Neither has developed an ideal program or arrived at an adequate definition of relative functions. Furthermore, all that is being done by all the agencies is in the aggregate tragically small, measured by the magnitude and importance of the task.

2. REASONS FOR ENCOURAGEMENT

a. There is reason to be gratified at the increased activity of the Church agencies and the increasingly cordial relationship between the Association and these agencies. In loyalty to the genius of its organization and program, the Young Men's Christian Association recognizes its obligation to cultivate on the part of all its members loyalty to the Christian Churches and encourage active participation in the work of the Churches.

b. While there are a few Association representatives who fail to show a spirit of cooperation with the representatives of the Churches, and a few representatives of Churches who fail to cooperate with the Association, the number of such workers in both instances is relatively small.

c. Leaders of the Churches and Association have conferred several times in serious effort to reach understanding and to establish right relationships. In numerous institutions and in the summer conferences progress has been made by the representatives of both agencies in putting cooperative work into successful operation along the lines of conference agreements, and a Continuation Committee is in existence to deal with any aggravated situation. This committee is composed of representatives of the Council of Church Boards of Education, the International Committee of Young Men's Christian Association, and the National Board of Young Women's Christian Associations.

d. Fine working relationships are operative in many institu-

tions where the programs of Churches and Association are both vigorous, although not uniform in their operation.

3. SOME CONTINUING PROBLEMS

a. Personnel and conference. The various hearings of the Commission disclosed the fact that most of the friction developed by the programs of the Churches and Association has been due to lack of mutual understanding and unwisely chosen personnel. Neither group has been able always to secure * "only men who have the willingness and ability to cooperate." Renewed efforts should be put forth to secure such men only, and when secured they should work together in formulating and carrying out their programs * "through regular, thorough, and timely consultations."

b. Recruiting for life work. Recruiting is but a final step in a series of approaches to students, some of the other being evangelism and vocational guidance. Neither the Churches nor the Young Men's Christian Association has a fully formulated program in this field. There is need of such programs developed by and with the knowledge of all agencies working in cooperation.

c. Summer conferences. There is less difficulty in this area than was formerly experienced. Substantial progress has been made in reaching a basis of common action. Wherever the leaders of the Churches have shared in the making and carrying out of the program, a most happy and rewarding relationship has resulted. These principles and this general procedure may well be extended to all the student conferences.

d. The foreign students constitute a factor in the problem that demands special consideration. Many of them are Christian, many not, but in general their denominational interest is not strong and their national consciousness sometimes stronger even than their Christian consciousness. In other words, their group consciousness is more Christian than denominational and more national than Christian, and perhaps more foreign than national.

e. Working relations in the smaller colleges. In scores of denominational and independent colleges the Association is filling a most important place in the religious life of students. These local

associations are organized and conducted by the wellknown standard methods. There is no special demand for fundamental changes. The success of the Association work in those institutions is due to the application of Association principles and methods, in close and continuous conference with the authorities of the colleges. Under such circumstances, the Association makes a distinct contribution to the religious work of the college.

f. Working relations in the larger universities—organization, control, and program of the local student associations. This field abounds in problems that have many angles. Various types of organizations have been worked out. The following are illustrative examples:

(1) The longest established type is that of a single, indigenous, campuswide, interdenominational organization for men formed by the students and professors with its executive powers in the hands of a cabinet, an advisory board, and in many cases one or more employed secretaries. In earlier years the Churches either let the whole situation go by default or in effect regarded the Association as functioning for them. It is now generally recognized that the Churches have a larger responsibility for their membership than this plan provided for. Some believe the distinctive requirements of the Churches are met by making the leadership and program of the local churches in the university community attractive and challenging to students, and leaving the Association organized and controlled along its original lines but securing such representation of these churches on the executive agencies of the association as to insure comprehensive dealing with the entire task in harmony with the programs of the churches.

(2) Another type is created by federating the representatives of the several denominational student groups into an inter-church agency, usually called the Christian Association. No Association with a separate existence and distinct program remains apart from what inheres in the composite organization. The executive boards and officers are chosen by the respective denominational groups, sometimes in part by the national Edu-

cational Boards of the denominations concerned which also make direct financial contributions to the budget.

4. FINDINGS

a. The highest interest of the student while in school and his future usefulness require that on the one hand his interest in the Church and his own denomination shall be conserved, and on the other, that he acquire breadth of vision and interdenominational sympathy.

b. While in theory either an undenominational agency, such as the Association, or a denominational agency alone, might meet both needs, experience tends to show that for the field as a whole and in many of the larger institutions both agencies are needed. When but one exists alone, it should carefully conserve both interests.

c. Interest in the local church cannot successfully be conserved without contact with a local church. Effort should therefore in all cases be made to associate the student while in school with some organized church, rather than to divorce him from it and absorb his interest in a purely student organization.

d. In coeducational institutions the problem of the men and of the women cannot wisely be treated in entire separation.

e. These facts make it necessary that there should be cooperation among the national officers of:

- (1) The Young Men's Christian Association.
- (2) The Young Women's Christian Association.
- (3) The several denominational boards.

and local cooperation among:

- (1) The Young Men's Christian Association.
- (2) The Young Women's Christian Association.
- (3) The authorities of the institution, and, when such exists, the department of Bible and Religious Education.
- (4) The representatives of the denominations in the institution.
- (5) The local churches.

f. This cooperation ought to extend to some and in many cases to all of the following:

- (1) Religious instruction, including Biblical and missionary.
- (2) Religious meetings and evangelism.
- (3) Discussions of topics vital to the student thinking.
- (4) Vocational guidance and recruiting.
- (5) Social and religious service.
- (6) Relationship to local churches.

g. Efficiency is far more important than standardization, spiritual results than uniformity. The governing purpose should be in each locality to face the whole task which demands accomplishment, to enlist all the available forces, and to coordinate their energy in the way most adapted to achieve the largest and best results. Since no type of organization has been developed which can be accepted as standard or as adapted to all situations, the best plan for any local situation must be worked out by the co-operation of the forces available in that situation and with frank and fearless experimentation.

h. On the other hand, in order that each institution which is in process of developing its work may have the benefit of experiments already made and thus be enabled to select the plan best adapted to its needs or to develop a new one which is so adapted, each such institution should have information respecting the principles that have been arrived at through experience, the types of work, and the measure of success which they have achieved.

i. For the promotion of these ends, it is recommended:

(1) That a conference of representatives of all the existing agencies be held to consider afresh what experience teaches as to the best methods of procedure.

(2) That the Student Department of the Young Men's Christian Association and the representatives of the Churches concern themselves with stimulating local initiative by furnishing information, suggestion, and help in developing the form of organization best adapted to the given local situation.

(3) That frequent conference of the local agencies be held. In many cases this might wisely be done once a year and preferably before the beginning of this school year.

(4) That Association posts be filled with men whose vision of the Church and loyalty to it are not exceeded in the denominational leaders themselves.

(5) That all posts be filled by Churches and Association with men of the cooperative spirit and ability.

j. Experience supports the judgment that whatever form of cooperative organization is adopted the following objectives for which the effective Association stands should be kept in view and secured:

(1) Creating a college consciousness favorable to vital and reasonable faith and utilizing it in religion in a way not unlike its utilization in social life, athletics, and other activities, and withal conserving the loyalty of the students to the Church.

(2) Offering the fullest possible opportunities for the expression of undergraduate initiative and control.

(3) Making possible in the most effective manner the influence of all Christian students on all the non-Christian and indifferent students.

(4) Furnishing a natural meeting-place for all Christian members of the faculty of the institution for religious work with all the students.

(5) Reaching most naturally and vitally those who come as students from other lands.

(6) Affording the benefits which come from organic union with similar bodies of students in other institutions throughout the country and with the World's Student Christian Federation.

(7) Representing a thoroughly interdenominational spirit, and training men of all denominations to work together.

NEWS ITEMS

The Rev. Ralph W. Owens, for two years associate pastor of the Presbyterian Church, U.S.A., at Lexington, Ky., and Presbyterian University Pastor at the State University located at Lexington, is now the special field representative of the University Department of the General Board of Education of the Presbyterian Church, U.S.A. In this capacity Mr. Owens will assist in the organization of work at the several university centers, and especially will participate in Presbyterian financial campaigns where the interests of university work are involved.

TWENTY INSTITUTIONS TO BENEFIT THIS YEAR FROM THE HARMON FOUNDATION STUDENT LOAN FUND

The Harmon Foundation is a non-profit corporation, established by Mr. William E. Harmon of New York City for charitable, educational and philanthropic purposes. Its offices are at 140 Nassau St., New York City.

The Division of Student Loans has set itself a two-fold task. A careful investigation of loan funds, scholarship funds and all kinds of student help the country over will be made and advice will be given to colleges in methods of administering loan funds. In addition, the Foundation will actually lend money to students of accepted colleges and universities on a business basis without any flavor of charity, taking as security character rather than commercial collateral. The founder believes that if money can be loaned profitably in Europe on the basis of character and past performance it can surely be done in this country without loss.

The Foundation is operating under a group insurance plan whereby the students themselves insure against losses due to delinquency. No applications are received directly from the students themselves. The institutions are first carefully selected on the basis of need and willingness to cooperate in a pioneer movement. A contract is then drawn up between the Foundation and the college as a corporate body for the administration of the amount appropriated. A faculty committee is then appointed by the president of the institution, which committee reviews the

applications and works in close cooperation with the Foundation. The student beneficiaries are also given a part in choosing their successors and in making collections.

The following institutions have been selected, representative as nearly as possible of all kinds of schools in all parts of the country, for the organization of loan groups this college year:

Albion College, Albion, Michigan,
Antioch College, Yellow Springs, Ohio.
Beloit College, Beloit, Wisconsin,
Berea College, Berea, Kentucky,
Carleton College, Northfield, Minn.,
Carthage College, Carthage, Ill.,
Coe College, Cedar Rapids, Iowa,
Drexel Institute, Philadelphia, Pa.,
Eureka College, Eureka, Ill.,
Fisk University, Nashville, Tennessee,
Hobart College, Geneva, N. Y.,
James Millikin University, Decatur, Ill.,
Lawrence College, Appleton, Wisconsin,
Marietta College, Marietta, Ohio,
Oregon State Agricultural College, Corvallis, Oregon,
State University of Iowa, Iowa City, Iowa,
Swarthmore College, Swarthmore, Pa.,
University of North Dakota, Grand Forks, N. D.,
University of Notre Dame, Notre Dame, Indiana,
Yale University, New Haven, Conn.

Plans are also under way for interesting well-to-do college men and women the country over in putting money into student aid in a way that will insure a repeated turnover of the money given or loaned by them.

The Foundation is very eager to help any institutions with any individual problems either in the raising or administering of their loan funds and would be very glad to receive requests for pamphlets, contract, application, reference and accounting forms at their office at the above address.

ETHEL L. BEDIANT,
Executive Director.

THE ANNUAL CONFERENCE OF BIBLICAL INSTRUCTORS

New York City, December 29-30, 1921.

(The editorial responsibility for the report of this Conference is assumed as usual, by Professor C. F. Kent, the President of the Conference.—R. L. KELLY.)

The twelfth annual conference of Biblical Instructors of American Colleges and Secondary Schools was held at Columbia University, December 29th and 30th, 1921. About fifty members were present at the two sessions. The discussions were earnest, suggestive, and thoroughly constructive. Throughout the entire conference ran a deep undercurrent of spirituality that left a profound impression on all present.

The President's opening address, by Professor Charles F. Kent of Yale, dealt with the Bible in Modern Education. The present decade has witnessed the acceptance of the Bible as one of the standard subjects of study in almost every department of modern education. Its position in the college curriculum is now firmly established. Graduate Departments of Biblical Literature and Languages have been developed for the thorough training of biblical instructors. Between two and three hundred of our American Colleges have recently accepted Biblical History as a college entrance elective. The week-day religious schools aim to bring the study of the Bible within the reach of all youth. In an increasing number of our state universities, courses in Biblical History, Literature and Languages are offered as a part of the university curriculum. Also at the doors of certain of our state universities Schools of Religion are being established.

In the absence of Professor Humphreys of the University of Michigan, Mr. Kent read a report of what is being done in the large class in Biblical Literature at that institution. The paper proved of great interest and was followed by a discussion of the aims and methods of teaching literature in general. President Blackwell of Randolph-Macon College, Virginia, brought a pleas-

ant greeting from the South and contributed richly to the discussion.

An interesting paper was presented by Mr. Clarke of the Lawrenceville School on A Five Years' Selection of Memory Verses. This plan provides for the memorizing of three verses each week and marks an important step in the development of this side of the Secondary School work.

Miss Rosamund Kimball of West Orange reported interesting developments in the field of biblical dramatics.

The committee on biblical dramas reported progress, and Professor Peritz of Syracuse University announced that he would give later lists and information regarding lantern slides for use in biblical instruction.

The old barriers are down. The place of the Bible in our modern education depends primarily upon the quality of the instruction that is offered. The changed situation challenges our highest endeavor. Deeper still there is in the minds of an increasing body of students an eager, though usually unexpressed, craving for a personal knowledge of the spiritual truths that the Bible contains. A mere knowledge of the origin, the literary form and the historic facts is no longer enough. If the biblical instructor is to satisfy this new craving, he must himself incarnate these vital truths and be able to impart them in ways that are natural, clarifying, and convincing. He must also help his students to find the God of the Prophets and of Jesus and to enable them to see that here is the same Ultimate Reality revealed in the scientific classroom and at every turn in their own lives, if their eyes are but open to perceive Him. Thus the by-products of our classroom—as is so often the case—will prove more valuable to our students than the formal instruction itself. Without these by-products our instruction will be incomplete.

Professor Wood of Smith then read a paper on the Relation of the Biblical Department to the Religious Education of the Student. Dr. Robert L. Kelly, Executive Secretary of the Council of Church Boards of Education, gave a short but inspiring report of the marked increase in the number of colleges now accepting Biblical History as an entrance elective.

At Dr. Kelly's suggestion, a committee, consisting of Dr. Trevorrow, Principal of Centenary Collegiate Institute, as chairman, Mr. Jefferson of Hotchkiss, Mr. Hyde of Hill, Miss Hussy of Mt. Holyoke, Professor W. H. Wood of Dartmouth and President Kent, was appointed to confer with the College Entrance Examination Board regarding the preparation of examination papers in Biblical History. This committee reports that the College Entrance Board will not act until the Preparatory Schools send to them candidates offering Biblical History for college entrance. The future of the movement, therefore, rests with the biblical instructors and students in the preparatory schools and satisfactory developments may be expected in the near future.

The following officers were elected for the coming year:

President, Charles F. Kent of Yale; Corresponding Secretary, Miss Ely of Vassar; Recording Secretary, Miss Thompson of Dobbs Ferry, and Treasurer, Mr. Dumont Clarke of the Lawrenceville School.

The program committee consists of Professor Peritz of Syracuse University, Chairman, Mr. Arthur Howe of the Taft School and Mr. Dumont Clarke of the Lawrenceville School.

THE STATUS OF RELIGIOUS EDUCATION IN OUR COLLEGES

By PROFESSOR LAURA H. WILD, Mount Holyoke College.

College education in our country started out to be Christian education as well as academic. It was born of the idea of providing an educated ministry. It was fostered by the conception of producing intelligent Christian citizens. It opened its doors to women with the spirit of making Christian homes, teachers, and missionaries. It was permeated from beginning to end with religion. Religious education was assumed. It was not scientifically studied in our modern sense of a psychological analysis of conditions and needs. The needs were instinctively felt. The conditions were intuitively adjusted to those felt needs. But the time has come when we should take an inventory of the stock in hand. American education has followed certain drifts. The drifts have led us away from the original conception of our fathers so far as religious education is concerned. Our colleges as a whole still avowedly maintain their Christian name and their Christian purpose. Do they maintain in reality their Christian character?

The magnets which have drawn us most irresistably have been (1) academic standards. The desire to measure up to the highest and best in the academic world has led us to keep pace with the university at home and abroad, to set the spur deep into the flanks of instructors to attain degrees and to do original research, to stimulate the students to follow suit, to provide equipment in laboratory and library for such attainments. Rivalry in this particular respect is one of the most outstanding characteristics of the development of American colleges. (2) The American college as it has traveled from east to west has developed social prestige. The best and most important families have been college educated families. Sons and daughters both have increasingly sought a college training. As Society, spelled with a capital, has travelled westward over the continent, it has affected more or less all of our colleges. There was a time within the memory of

the older inhabitants of our middle west college towns when Society arrived, and the college circle became the center of great social changes. The east has always claimed social leadership so that to graduate from Williams or Amherst or a half dozen other men's colleges or one of the large women's colleges is an attainment prized by many, not primarily because of a better academic education but because of the social stamp which the diploma of that college carries with it.

(3) The American college has been in constant need of money, and since it can not draw upon state funds, has been eager to gain the good will of individuals of means. A wealthy constituency is increasingly recognized as a valuable asset. To gain the good will of any constituency one always attempts to please. The college has been shrewd enough to do this, not with any thought of lowering academic or religious standards, but with the result of a certain materialistic drift. To sit on a log with the president of the institution and become absorbed in the things of the spirit is no longer recognized as the equivalent of a college education. Material and utilitarian standards necessarily enter in most significantly when a considerable percentage of donors, trustees, and students represent the monied class.

These three magnets have drawn the American college irresistably in its development. The influences are felt even in the youngest, the smallest, or the most democratic institution and the particular way in which the colleges in various sections of the country have been affected is an interesting study. In some denominational institutions there has been a wave of resistance from strong religious and democratic motives. But it is questionable whether the best intellectual and religious development has been assured in such institutions.

With the insistent pressure in the directions mentioned there has been no corresponding urge from the religious side; in fact the tendency has been unconsciously to break down religious educational efficiency, for high academic attainments have often carried with them religious indifference which is more subtle in its influence than open skepticism, the demands of society have often set aside not only religious scruples but religious safeguards,

and the tendency of the materialism of the age has been to subordinate spiritual instruction to the place of a side issue.

But we are realizing that a true education should not be a one-sided affair, emphasizing the academic at the expense of the religious or the religious at the expense of the social; that religious education is a part of education per se and can not be left to care for itself. It belongs to the whole scheme of education. Plans for it need to be correlated with all the rest of the educational planning which goes on in a college. Moreover the whole subject must be thought out as carefully and as scientifically as any other side of education. And this we have hardly begun to do.

We need to sit down and discover first what religious education ought to be in a college, second, wherein the college in its past history has been meeting the great need, third, what efforts have been left over from the past which no longer function properly, and what great omissions we are guilty of; and finally what we ought to do about it, that is, what remedies can be tried.

First, then, what should a college try to do on the side of religious training? Thousands of students are pouring in at our college gates as Freshmen and pouring out as Seniors after four years. Are they more religious or less so, have the religious needs of these impressionable years been adequately met? These needs fall into two divisions, the need of development from the individual standpoint and the need of development from the group standpoint. Let us take a typical Freshman. He needs to learn how (1) to think for himself religiously, not to follow the herd blindly either in religious customs or creeds. He needs to learn how (2) to adjust himself and the religious experiences which he brings with him to a different and larger life than he has had heretofore. This adjustment must take place concerning what he learns of the great principles of truth and of the world's present outlook and concerning what he sees of the life around him and the motives for action which dominate his fellow students. (3) He needs to form guiding purposes for his whole life which come out of the convictions he gains from the first two processes. Religious education is then a developing of the individual student in understanding himself and his relations to God and man.

But the college is also a place for training in community ideals which apply to religion quite as well as to other sides of social life. There should be developed (1) religious *esprit de corps*, (2) religious touch with the outside world, (3) religious reach upwards as a group, for such a reach is not merely an individual matter but a social function as well.

And finally because a college community is a constantly changing community, all this must be handed on from one college generation to another in a form adaptable to changing conditions. As regards religion college authorities are likely to overlook the fact that certain provisions acceptable to one generation of students may not meet the demands of another. This has been recognized in many other social lines by placing much of the adjustment of the college group to the rules of the institution in the hands of The Student Council or The Student Government. But religious matters are often, perhaps wisely, withheld from their jurisdiction, however with the inevitable forgetfulness of mature years that youth demands change. The college laboratory apparatus is constantly being replaced by newer and better material because of academic standards, but whose special concern is it to keep his eyes sharply open for the most approved and best means toward religious development?

In connection with group development, with crowd action, the college must determine what sort of religious expression it wishes to foster. What kind of religion do we wish to secure, the deliberate kind or the spontaneous, often excited, and unthinking sort? This brings in the whole question of evangelistic appeal. Do we feel constrained to satisfy the demands of all the groups in the homes of the students, ranging all the way from ritualistic expression to so-called evangelical? Do we feel constrained to satisfy all the churches? Or should the college strike out and be independent, studying psychologically the needs of a college community from the standpoints of loyalty to God, standards of personal conduct, and service to mankind? Should the college maintain that such religious direction would in the end result in loyalty to the church which will naturally take care of itself, or should there be definite opportunity created for the expression

of allegiance to the church? Moreover should the college take the lead in making religious standards or simply follow and enforce those already given by the church?

In our college communities there are to be found today at least five groups, (1) the thoughtlessly conventional or respectably religious, (2) the ultra liberal, which may be divided into two classes: (a) the deeply thoughtful but those who consider the church behind the times and that if they are to be of real service to the world it must be in other channels, and (b) those who are intellectually out of sympathy with church dogma; (3) a few very conservative both in dogma and in practice; (4) a group very much in earnest who would be quite responsive if they had the right leadership; and (5) those who to all intents and purposes give no indication of being religious at all; we may call them irreligious or dormant religious. Is it the business of the college to provide pastoral care and guidance for all these groups? For nothing short of expert wisdom can understand, sympathize with and correct these partial points of view.

Moreover should the college emphasize service especially, i.e. the *expression* of the religious spirit or rather the *cultivation* of the religious spirit itself, the inner life? The former is very much more easily done, the means are more readily at hand and it does not seem to be so delicate an undertaking with such opportunities for mistake. The latter demands expert knowledge, indeed it would seem that there must be physicians of the soul ready at hand, practiced guides in the Christian Way, religious psychologists in whose hands we are willing to trust our youth. Is not this the business of the church and not of the college? And yet the college is purporting to supply an education and that implies religious education if it is not to be one-sided, and in many cases the college takes the place of the church as a social and religious centre, and sometimes the college is really more intelligent than the particular church from which the student comes.

In whatever way the individual college answers these questions, the questions are insistently present in any college community, and simply failing to face them and avoiding categorical answers to them is not meeting the need. Some of them get answered, it

is true, by interested individuals either of the administrative force or of the faculty, by outside organizations, by traditional religious customs, and by the grace of God. But the college as a college has the responsibility of a consistent and scientific religious education placed upon it as truly as any other phase of education for citizenship and leadership. If the college turns out young men and women who do not know God because no way to such knowledge has been made plain to them while in college, and who have no desire to help their fellowmen to attain the Christian ideals of the Kingdom of God, then the college has failed to function in one important respect, quite as much as if it allows these young people to graduate with a wholly inadequate knowledge of the English language. It is safe to say that all colleges would maintain that such knowledge may be obtained if the student is looking for it. But it is also doubtless true that a majority of graduates would say, if questioned, that they came out of college more or less muddled religiously or else quite indifferent to the specific demands of religious ideals. Is the college, then, applying itself in an intelligent and scientific spirit to this part of its task? To answer this question we need to consider in the second place what provision, the college has made in the past for meeting this need.

In the earlier days great pains were taken to insure Christian instruction and a Christian atmosphere. So far did this extend that certain qualifications other than those of scholarship and personality were required in the instructor. These demands seem to us of the present day quite extreme and more or less unjust and false. Scholarly and moral integrity is all a college ought to ask of its teaching staff is the assumption now and this judgment is based very largely upon the fact that false standards of religious integrity came to be applied in the past. But be that as it may, the Christian college thought it was only true to its mission when thus manned so far as its teaching staff was concerned, and felt that it had a right under the conditions to ask that the instructor assume certain religious responsibilities, such as teaching the Bible, attending and taking part in religious services etc. It was the custom for many professors to be at home Sunday evenings or on the afternoon of the Day of Prayer for Colleges for the

express purpose of religious conversation with students. It was expected that the teaching staff as a whole should put forth conscious endeavor to lead the students to religious decisions, to public declarations, and to guide as many as seemed suited for it into definite Christian service. Now so old-fashioned do these methods seem to many of us today that we smile at the mention of them and many younger instructors are quite ignorant of the old customs. We forget that all this was the accepted regime even in liberal colleges less than half a century ago.

Another effort on the side of meeting the need of the student in his own individual development was the institution known especially in some of the women's colleges as "half hour," that is, a certain portion of the day set aside specifically for the purpose of private devotions. At Wellesley this devotional period was at first an hour long. At Mount Holyoke and at all her daughter colleges the closets of the double rooms came to be known as "sanctuaries" because a roommate was supposed to seek refuge there in order to be alone. In men's colleges, also, periods for private meditation and prayer were expected. The whole effort came into disrepute at last because the frivolous and many of the naturally devout made a travesty of the obligation. But it was originally an honest attempt on the part of the college to meet what we know today is a psychological need, the need of private meditation, to get acquainted with one's own soul and with God. So far have we swung to the other extreme that many students never wish to be alone and would feel themselves disgraced to be found upon their knees. This may be a natural reaction from a morbid religious atmosphere, but have we supplied a normal substitute, an opportunity for and an expectation that there will be free time for private meditation? The very thought of such quiet brings another smile in this hectic age of college social and academic activities.

Again the college of the past had very strict rules for attendance at church services and chapel, and whether or not the student attended such services perfunctorily the leader, whether minister or teacher, threw into it such earnestness that the students felt the definitely religious character and purpose of the gathering. There was also a mid-week prayermeeting, one for

the faculty as well as for the students, and both faculty and students actually prayed. Bible study was expected. To be sure the teaching was farmed out to any willing instructor just as the teaching of English was passed around the faculty. Neither was it done as a rule in a way that would satisfy modern scholarship, but there was much of it that was effective. It was the custom also all over the country to observe The Day of Prayer for Colleges. It was a very solemn day. All academic engagements were given up, there were meetings by classes and an assembly of the entire body with an earnest and often very eloquent sermon. There were periods for private devotions, when all the students were impressed with the fact that the churches at home were praying for them on that day, were holding special meetings in their behalf and that the college and the church and often the home were expecting life decisions. There were also in many colleges during the year a series of evangelistic services which the students were urged to attend, and instructors were expected to be lenient in recitations because of attendance upon the meetings. Now simply to enumerate these customs is to realize that we are living in a different day. They were set aside because they ceased to function in the right way. But while it is quite impossible to return to such practices we must grant that they were an honest and definite attempt on the part of the college to meet the religious needs of the individual and of the group. The needs still exist, although in most places those customs belong to past history. We should then in the third place consider what we have supplied as substitutes and whether the leftovers have ceased to function and whether the substitutes are effective.

So far as the teaching staff is concerned it has been increasingly assumed that one's religion is one's own personal concern and that agreement as to creed or group expression of one's faith is entirely beyond the reasonable demands of college authorities. It is true that the smaller and more conservative denominational institutions have resisted this tendency. But the overwhelming trend has been in this direction, so much so that an instructor trained in one of the more influential schools hesitates to tie himself up to such restrictions. And those more conservative in-

stitutions have been hard put to it to get teachers of high academic qualifications who were also earnestly religious in the sense of upholding united group expression. Instructors assume that it is their normal privilege to accept any creed or no creed, to attend and to support any church or no church, and so far has group expression of religious feeling gone out of fashion that few colleges open their faculty meetings with prayer and fewer yet maintain faculty prayer meetings. Where they are continued their effectiveness has been greatly questioned. Some of the most religious members of the faculty have thought good service has been done in strangling their last gasp of life.

Yet when all has been said against demands which are abnormal and religious expression which is morbid, perfunctory, and unnatural, psychologically there is something lost when group expression is eliminated. Religiously it is quite as impossible to live the most fruitful life from a purely individualistic standpoint as it is on any other side of our being. There is an asset practically lost which was certainly present when minds and hearts were quickened by getting together and freely expressing common religious aspirations. But while there may be now much more healthy religious life in certain individuals and very much more practical demonstration of philanthropy, there is a source of religious power which has been lost by assuming the individualistic point of view as far as religious responsibility is concerned. And its effect is quite apparent also upon the students. What the faculty do is in one sense their own concern but after all the position they take does most mightily affect the whole student body. We can not return to outworn customs but have we put in their place something quite as effective?

Student prayer meetings are also out of fashion. Groups do get together and thresh out deep questions, and life problems in each other's rooms. But there is no expectation that there will be time even for private devotions. Student Volunteers open themselves to ridicule as being abnormally pious when they insist upon such time. It is not the fashion, that is all, and students follow most amazingly the gang spirit. Much is done by the Y. M. and Y. W. C. A. to try to correct this, but it is to be remembered that these are outside organizations coming in with

plans of their own. Have they studied the situation as thoroughly and wisely as it should be studied, with an idea of correlating all the religious efforts or are they sometimes superimposing their own plans upon the college because the college has shifted its responsibility to them? Doubtless they have done very much good but could they not be helped to do more good, to meet the situation more scientifically, if the college accepted the responsibility of correlating their work with other religious activities and educational ideals? Another custom, which is still perpetuated, is daily chapel attendance, and when we come to this, college authorities are inclined to gather their cloaks about them and to say, "At least here is one place where we have not given way to modern tendencies." But much here can be learned by what the students say about it. They say that it is perfunctory, that to go through a form for fifteen minutes is not a part of real religion, that they get nothing out of it, that they get worse than nothing, namely, irreligion, that they see no sense in being required to go, that the honor system breaks down when it comes to chapel; let it be voluntary and those who feel drawn to it can then get what they may from it; that the faculty do not consider it important enough to attend very regularly, so why should they? that religious expression must be spontaneous and that to put yourself spontaneously into a religious frame of mind when you are rushing from breakfast to a quiz or a first recitation is quite beyond human nature; that it is a left-over of the past which is an unnecessary incumbrance of the day's machinery and a direct interference with college freedom. These are some of the remarks by certain groups of students, not all, perhaps not the majority, nor to the same extent in all institutions, but widespread enough to make chapel a problem. Shall it be required or shall it be voluntary? Shall its main purpose be as a gathering once a day of the student body for announcements, speakers, and causes of general interest or for devotional purposes? Shall it be the first thing in the morning, or in the middle of the day, or at evening? Shall it be an academic affair with a choir, senior gowns, leader's vestments, and ritualistic character or very informal? Shall the duties of leadership be passed around among the faculty or given into the charge of a chaplain when the President can not per-

form them? It is interesting to observe the student criticisms of the various leaders, and also the private remarks of such leaders as to the spirit in which they undertake it. But have we studied the function of the chapel service carefully as to its forms, its correlation with all the rest of the student life and just the effect that it is desirable to produce by such a service? We feel that student criticism is very superficial, much of it is due to immaturity, to lack of home training, to the tendency of "the times" and the independence of the youth of our age. But if we are to preserve this old custom it certainly ought to be made one full of the richest possible meaning to the whole college life. It may be made, it doubtless is in some colleges, a tremendous asset in the religious life. Is it so in general? is a vital question.

And church services. When the college takes upon itself the responsibility of providing its Sunday services, either once a day as vespers or the regular preaching service in the morning with visiting clergymen of prominence, it has become an open question whether such services result in cultivating the truly devotional spirit or in producing sermon tasters and musical critics, whether the students as a whole consider it as a service of worship or as one more appointment for the week, like a lecture or a concert or an entertainment; and when the students are expected to attend the churches of the town, what do they get from it, another form of critical tasting of various viands offered, or skill in the art of avoiding obligations or real benefit? Colleges say that they are meeting simply what the churches are meeting, the spirit of today. But after all has the college put its mind upon the problem of how a certain definite result is to be accomplished by such services, a result which has its place in the entire scheme of the religious development of the student, a result which it is an art to accomplish? Here also there are some colleges more nearly perfect than others in this respect. But it is not a question to be put aside lightly when we are considering the religious life of the entire group of American college students.

Again the Day of Prayer for Colleges has been largely discontinued in the old-fashioned form. In its place in many institutions there is a three day series of talks on Christian fundamentals introduced and supported by the Christian Associations.

Usually a man who has had experience at the student summer conferences is invited to do this work, and, when done by a skillful person who understands students, it amounts to a great deal. His extra time is generally more than filled by private interviews and students receive real help. This takes the place also in many places, especially eastern colleges, of the series of winter evangelistic meetings which are still acceptable, to some extent, in the middle west and south. In the east it would be quite impossible to reinstate them. There would be such a student revolt that much more harm than good would be done. Yet with the best example of this excellent substitute of addresses on Christian fundamentals, there is a question whether results are conserved for the church simply because there is no definite opportunity for declaring decisions, and with the best of intentions on the part of the interested individual human nature is such that a resolution postponed often becomes blurred and impotent.

The Christian Associations also introduce many organized activities, interest in the welfare of the outlying communities, interest in national and international movements; this also is supplemented by numerous appeals from various organizations, philanthropic and religious, from the college platform. It is safe to say that appeals for activity in welfare work very much overbalance instruction in the cultivation of the inner spirit of Christlikeness. And it is a question how much of real worth a student has to give without such cultivation. This is the reason why our missionary boards feel it important to insist upon a Christian experience in a candidate as a necessary qualification. At the same time our boards themselves have failed to readjust the language in which their requirements are expressed to modern student thought. And they are failing to lay hold of our very best student material because of this lack of mutual understanding. Churches also criticize the college for diverting their young people from church activities, whereas the churches themselves pay little attention to efforts within the colleges to educate intelligently and conserve the student normally for the church. There must be a mutual effort to understand each other and to work together if any great results are to be produced.

Finally, in some colleges curriculum Bible study is provided. This is more or less efficient. The attempt to standardize college departments of Biblical Literature has resulted in finding 88 institutions in the A class where the work is recognized to be equal to that in any other subject in a first class college; 51 in the B class, 102 in the C class, 66 in the D class, and 37 in the E class where none whatever is given.* But the fact of having a department of Biblical study, however excellent, does not by any means insure the study of the religious education of the student throughout his course. That is not a matter of a few hours of class-room instruction in the Bible. It is a matter of all the means employed throughout his four years to meet his religious needs. There should be without question up-to-date departments of Biblical Literature and the instructors should be especially interested in the religious welfare of the students, but that is only a partial provision of the college. The whole subject should be studied by experts who can correlate all efforts and who are given the power to supply the lacks. There is indeed especial need for competent Bible teachers in our colleges, for there is an amazing ignorance among incoming Freshmen of the Bible and of its teaching. But that is but one link in the whole process of their religious education. The college is not doing its whole duty when it provides such instruction.

We come then to the final discussion of what can be done to clear up the entire situation. Effective remedies can only be found by experiment. It will take much serious study by many earnest and wise experts. No theoretical plan can be made off-hand. But if the needs are acknowledged the first step is taken. And possibly here four great needs can be pointed out.

(1). The college should give the student a clear idea that religion is not a mere convention but an active element which belongs in education. How can this be done? In some educational institutions so-called orientation lectures are being introduced for Freshmen to tell them what college is all about, because many of them have no clear idea of what they are supposed to get from their four years. Here certainly is a chance to men-

* See report of Com. on Standardization, Religious Education, Aug. 1920.

tion religion as an essential factor in the educational process. In some colleges the whole question of Sex Education or Social Hygiene is being overhauled. Instead of having a physician give a week of intensive lectures, the responsibility is being divided among various departments, the biological, ethical, psychological, and sociological sides receiving treatment at the hands of those departments. If such definite responsibility towards this much needed phase of education is being assumed can not some feasible scheme be discovered for helping the students to understand intelligently their religious natures and obligations? In the Teacher's College of Columbia University a certain number of "free units" in various subjects is being offered by expert popular lecturers, giving a brief survey of their field for the purpose of general culture. Students specializing in some one or two directions are often very eager to take advantage of these survey courses in order to become more generally intelligent. These are only examples of modern attempts to correct some educational lacks. Why should not religion receive such attention and profit by such experiments?

(2). There should be a very definite study of the art of worship, both private and public. The American people seem to be losing this art fast enough and our college students are following suit. Many seem entirely ignorant of the spiritual elements in worship and of the attitudes of soul quite necessary to cultivate if one is to appreciate the meaning of such a service. More attention should be paid to such exercises; a more balanced proportion should be maintained between this sort and those which are primarily instructional. The arrangement of a service to produce this worshipful effect is an art which should be most carefully studied. Daily chapel, Sunday preaching services, and Vespers should all be most carefully scrutinized to see if they are coming up to the finest and most effective standards. Perhaps an artistic and worshipful arrangement of evening prayers to occur occasionally in the chapel might take the place of the old-fashioned prayermeeting. (This has seemed to meet a real need in at least one college.) Music, lighting, the scripture, the prayers, and the leadership should all receive the most careful thought. The hymn books and the responsive readings should be considered from the

standpoint of student needs. This is on the side of public worship. Some effective way should be found for emphasizing the need of conserving moments for private worship and quiet meditation. Possibly the chapel could be open for such a purpose and the habit established of dropping in there for ten minutes during some part of the day. Possibly there might be hours when an organist would be softly playing religious music with lights low. In all this, both public and private worship, leaders must subordinate their own prominence completely to the effect to be obtained, namely, the spirit of worship in the individual soul.

(3). There should be a careful study of the amount, the kind, and the grade of religious instruction each student should receive throughout his four years. Is there curriculum Bible? Then there should be some definite and adequate end consciously in mind in the number, arrangement, and kind of courses offered. The Voluntary Bible Classes of the Christian Associations should correlate with that. Discussion groups and real study should be encouraged rather than the method of advertising an attractive leader who does all the work. The courses on fundamentals and the appeals for service should be better balanced. Some way should be devised for conserving the results, for establishing mutual information bureaus in both the college and the home church, and attention should be paid to solving the problem of the pastoral care the different groups of students need. This latter is a very delicate matter. It may possibly be done by a chaplain, it may perhaps be better accomplished through the Biblical Literature department, and it may be possible to work it out through the faculty advisory system.

(4). The fourth great need to study is that of religious expression on the part of the students. This can be done through giving and through work.

(a). Giving. Students are not yet economically independent, but they should be trained in the service of giving as much here as at home. Many of them have liberal allowances and often those who are earning their way through college do not wish to be denied this privilege. But the whole matter of appeals for gifts, whether for the college, for neighborhood interests, for welfare organizations, or for the church and mission fields should be

most carefully and wisely handled. It is especially easy to arouse the sympathies of youth and in some cases the crowd spirit is used to gain large sums by appealing to college and class pride. Sometimes undue pressure is brought to bear and pledges made by those who cannot afford them bring unforeseen hardship and regret. Impulse often outweighs judgment with youth. On the other hand youth needs to be trained in the joy of sacrificing temporary pleasures for the sake of others. Movies, ice-cream parlors, and candy shops are patronized today with such a free hand that we cannot help wishing that a part at least of this stream of liberality might turn in more useful directions. In some cases the Christian Association with the help of a faculty committee takes charge of the systematic giving of the entire college, determines the objects, receives and collects the pledges, pays out the money, and it is well done. But even then the college President is hard put to it to discriminate between the extra appeals from organizations knocking very loudly to send their representatives for chapel talks or to have their worthy causes considered. The whole subject of appeals and of gifts needs great wisdom applied to it from the standpoint of the proper education of the students as well as expediency and college loyalty.

(b). Work. The primary work of a student is supposed to be study, but so many outside interests have crept in by degrees that study with many is not the most absorbing nor the most vital concern. With some students it is college societies, ranging from the social life of fraternities and sororities to the attractions of the dramatic or debating club. With some it is athletics and with others it is taking part in various welfare organizations, college settlements, the Boy and Girl Scouts of the neighborhood, vacations spent in factories, or as counsellors of camps, or in social investigations. All this is very fascinating to an increasing number of students. The great wave of interest in sociology has helped it, and the appeals made during the war fostered it. It is an excellent thing up to a certain point. But here, as in giving, the impulses of youth often exceed their good judgment. Sometimes those who might in the end be of the most service forget that their chief business during those precious four years is *to get ready* to serve. And sometimes those who are sought for most

eagerly because of their qualities of leadership, their social adaptabilities, or their executive ability break down under the physical strain, not because of too much study, but because of too many outside activities. The point system which regulates the number of college positions a student may hold helps out the matter to some extent, but it affects usually only the most prominent members of a class. It does not touch the average boy or girl who are not likely to have many honors thrust upon them, and yet who are eager to try to do things in the work of the world. Faculty advisors sometimes help, but too often their interest is upon the academic side of the curriculum, and the student does not seek their counsel after courses are made out or until some damage has been done, and those who ought to be pushed into more activity are allowed to pursue their own selfish or retiring ways so long as they accomplish their academic work well enough. The dean holds a strategic position and influences large numbers, but the dean cannot do everything. In some colleges there is a division of labors among class deans where this kind of responsibility is a part of the undertaking. Sometimes the person in charge of the self-help bureau has great opportunities here also.

From the standpoint of education for Christian service there is room in most of our colleges for a more definite presentation of the facts concerning vocations in the foreign and home lands. Vocational attractions of other sorts are constantly being put before the minds of the students. Not generalities, but concrete facts even to the point of statistics is what the college senior desires. How large a demand is there in this particular field? How much training does it take to prepare for it? What are the rewards, in salary, in satisfaction, and in opportunity? Experts who know how can do more in a chapel talk of fifteen minutes than in an hour's lecture and during the day will have as a result more personal interviews than there is time for. In some places the vocational bureau has taken pains to introduce religious work into their vocational lectures and conferences.

Students are wonderful material to work with and to guide, for here is youth's enthusiasm and energy and eagerness to do something worth while, and here also are minds trained to go to the bottom of things and grasp facts quickly. Much is said today

about the attitude of the rising generation, their independence and sophistication, their blasé air, and their determination to work out their own salvation. But when all is said and done the older generation is to blame if young people are not guided upwards, for the response is there, if the appeal is made the right way. And we are going on blindly if we do not study the college situation scientifically and sympathetically and do not put in new laboratory methods in studying the whole question of religious education and do not supply up-to-date apparatus.

SHOULD THE BIBLE BE A REQUIRED OR AN ELECTIVE STUDY IN OUR COLLEGES?

BY REV. CHARLES B. CHAPIN.

In answering this question the writer is not speaking for his college, but simply for himself. He is giving his own individual views for which he alone is responsible, after some experience in teaching work.

Nor is he claiming that his branch is the most important of all. Of course, in order to be successful, every teacher should be an enthusiast in his special department, regarding it as second to none in the college curriculum. This the writer does with reference to the Bible, but he would not for a moment be unjust or unfair to the other courses of college study.

His conviction—and it is growing stronger every day—is that the Bible should be a required study, and if he had his way there would be a course for each of the four years of college life, the aim being in this period of time to cover the entire Bible in a suggestive and at the same time a thorough way, and of course with the use of every safe modern help.

And for this five reasons may be given:

First, because of the effect upon character produced by Bible study.

During the formative period of college life characters are being built up one way or the other. It is truly the decisive period of life, for, as a rule, as students graduate from college will they continue to the end. And there is no one book calculated to build up character as the Bible. All other books combined cannot equal it in this respect. And is not this an important part of education, i. e., not simply the acquirement of knowledge, not simply mental equipment, but character building? Hence during each of the four years the Bible should be so taught as to effect this result. Of what other college study can this be said with equal truth?

Second, because of the general ignorance of the Bible upon the part of college students. If the truth were generally known, as

it is known by college professors of Biblical Literature, many would be amazed at the disclosures. In an examination of candidates for public school teachers in a western city the question was asked, "Who wrote the Sermon on the Mount?" One said "Woodrow Wilson," another, "Lloyd George," and another "one of the English poets." This would be funny if it were not so serious.

And at one time in his teaching experience the writer was told by one of his students that she had never heard of Deuteronomy, and she was a member of the church and had been brought up in a Christian family.

Rev. Dr. Walter W. Moore, President of the Union Theological Seminary at Richmond, Virginia, tells "of the astounding ignorance of the Scriptures displayed by certain bodies of college students found by President Thwing in one of the most prosperous and progressive parts of our country, when examined as to the meaning of various allusions in the great and most popular of contemporary poets to some of the most familiar incidents of Biblical history. Twenty-two quotations from Tennyson's poems, containing references to the commonest passages of Scripture were given to a body of young college men and a body of young college women, and they were asked to explain these allusions. They evinced almost incredible ignorance. Out of the thirty-four men, eleven had never heard of the 'Manna in the wilderness,' only two had ever heard of the shadow turning back on the dial for Hezekiah's lengthening of life; twenty-two did not know who 'Baal' was; nineteen had never read the exquisite idyl of Ruth; twenty-eight knew nothing of 'Joanah's gourd.' Some of the answers were positively startling. With the men only forty-three per cent of the questions were answered correctly, and with the women forty-nine per cent."

In explanation of the above it must be remembered that parents do not instruct their children in the Bible as in the olden days, but leave it to the teachers in the Sunday School; and every one knows the superficial and unconnected method of Bible teaching in the average Sunday School, given as a rule by untrained teachers and with only a half hour a week at their disposal.

The conclusion to which we are forced is this: That the Bible must be learned and studied, if at all, in college, for if not studied then it will in most cases be imperfectly known, for it has been studied little before college and will not be studied in after life. Could a stronger reason be given for making it a required college study?

Third, because it represents the highest literature. As simple literature the King James version is an unsurpassed, an unequaled classic. If other classics are required, why leave out one of the best; one, too, that has stood the test of centuries?

Very many are familiar with the incident of Benjamin Franklin and the Atheist Club, when he represented our country overseas, but it illustrates the case in point. When asked to bring and read some piece of literature, he chose the Book of Ruth. As he finished reading that exquisite story, they exclaimed, "How beautiful! How chaste! How unique! Where did you find that gem?" "From the very book you are condemning but have never read—the Christian Bible," he replied. And there it is. We claim that the study of such literature as literature should be a component and essential part of every college student's education.

Fourth, because the Bible suggests the only solution for the great and grave problems of the day. Never has our country been confronted with such problems and they are even more acute and critical in Europe and Asia. The problem of the rich and poor, of capital and labor, of marriage and divorce, of war, and peace, are responsible for the rapid and alarming growth of Socialism and Bolshevism. Unless these problems are solved, only God can tell what will happen to our land and what the future of European and of world civilization will be. And our students are going out into the thick of this fight, for fight it is; and our girls as well as our boys, for with citizenship thrust upon them they must do their part to meet the crisis.

But where do we find the solution? In Socialism? No. In Bolshevism? A thousand times, no. In expert scientific knowledge and training along social service lines? No, and yes. If this latter is separated from religion, it will produce no permanent results, but if carried on in the spirit of Christ and with the appli-

cation of His social teachings, we can look forward to the future with confidence and hope.

In short, the social teachings of the Bible as given by the prophets and especially by Jesus Christ suggests the only cure, the one solution. It is perfectly amazing to one who sees and realizes it for the first time how Jesus nearly two thousand years ago in His teachings and preaching laid down principles that are wonderfully applicable to every problem of the twentieth century.

How then can a college student's education be complete without such a required course of study?

Fifth, because of the lasting effect the Bible should have upon the student's life.

And here we would not be misunderstood, for we would not suggest even any invidious distinction. But is it not capable of proof that Bible study stays with a student, or should stay, longer than any other kind of study? All our college branches are chosen for the mental training and equipment they give, and just so far are they permanent in their influence, but as studies they are seldom continued after graduation. Others are accomplishments, desirable and educative in a way, but in most cases they are not continued when the cares of home, of business, or profession crowd in in after life. But Bible study should always be continued, not necessarily carried on as literature in a critical or scholarly spirit, but in a spiritual and practical way as a necessary help to character building. Indeed it is perhaps more important then than at any previous time, because the temptations and distractions of life are afterwards multiplied, as well as the opportunities for exerting an influence for God and for good.

Thus, as we see it, the college is the place of all places for giving our young people a real love for the Bible, a knowledge of its contents, and methods of study to be continued through the years; indeed, if what has been said above be true, it is practically the only place. And so the professor of Biblical Literature is building for future generations as no other teacher is.

This, at least, is the vision of the writer. He has had some experience as a preacher and a pastor, but he has come to feel that in teaching the Bible to the future home-makers of the South he is doing the most important and far-reaching work of his life. And this can and should be the vision of every college Bible teacher.

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AIMS AND METHODS OF TEACHING MISSIONS

BY PROFESSOR HOMER K. EBRIGHT,
of Baker University

In a few colleges the subject of Missions occupies all the time of one professor and constitutes a department. But in Baker University it has been the custom to present one course in missions each year. This theme is discussed in the light of that fact. We shall discuss the several aims of teaching missions in a small college.

1. INFORMATION ABOUT OTHER LANDS

The first aim is very simple, mainly to give information concerning other lands, other people, other customs, other beliefs and other ideals; for every student is broadening who can rise above his own provincialism and become a spectator of other lands and ages.

Since the days of Herodotus, world traveler and Father of History, it has been clear that any man who knows only his own town, even though it be New York City, is provincial. And one of the first aims of a college should be to help students live in a larger world than they have known.

The world is so closely bound together today, and we are so dependent on other lands for our food and every-day comforts, that a fire in a far-away land can cause the whole world to burst into a mighty conflagration. Therefore every student should aim to know something about the other side of the world, and a course in missions is especially adapted to this end.

2. COMPARE GREAT RELIGIONS

The second aim of a course in Missions is to present a comparative study of the great religions of the world. We are not anxious to prove that other religions are false, and all other lands

utterly lost in blackest night, for "in every nation he that feareth God and worketh righteousness is accepted of him." We are glad to find the high moral maxims which the Sage of China stated, and the emphasis which the Buddha gave to the idea that ceremonies and sacrifices to many gods cannot give a man peace and victory in a world of suffering. We are ready to say with Paul at Athens, "I see that in every way you are very religious," for men will always worship something. Our aim in this course of Missions will be to recognize the good points of the ethnic faiths and observe wherein they differ and where they are like Christianity.

3. EVOLUTION OF RELIGION

The third aim will be to trace the evolution of the religious impulse through the ages. Primitive man had primitive ideas of morality and God. How these ideas slowly have grown and sloughed off their crude original implications is an intensely fascinating subject. The student of missions must study the history of religion.

The teacher should aim to show his students how the patient God, the divine teacher of the ages, has been speaking to the race little by little, as fast as the ear of man could catch the divine harmony. How crude were the ideas which the race had in the primary grades of the school. But the student sees the fact of a growing revelation of God to the world. The writer of the book of Hebrews sensed the truth when he said, "Little by little and in many ways God spoke to the fathers through the prophets, but in these last days he has spoken to us through his son."

Milton's picture of a superman, Adam, beside whom Plato appears puny and Apollo looks deformed, has seemed at first thought to many as the noblest conception of the origin of religion. But on second thought, it appears a nobler idea to conceive of God as the great divine teacher trying to convey His thoughts to men through the ages as they grew in their ability to understand Him. Through experience and repeated attempts to recite their lesson with many blunderings and mistakes, the world has progressed in

religion. It will be the aim of the teacher of missions to increase faith and the forward look and expect God to reveal yet much undiscovered truth to his children.

4. APPRECIATION OF THE UNIVERSAL NOTE IN THE BIBLE

Another aim of the teacher of missions will be to help his students appreciate the universal note in the Bible. In spite of the fact of Jewish exclusiveness and bigotry, there are many messages in the Old Testament as well as the New Testament which stress the fact that Jew and Christian were to share their religion with the rest of the world. In Genesis we are reminded that in Abraham "All the families of the earth shall be blessed." In the great prophet of the Exile, we read that Israel was to bless the world not by *ruling* it but by *serving* it. "Behold Israel my servant." The bigotry of the people was rebuked in that fine story of Ruth where we learn that it was possible even for a Moabitess to be an ideal woman and from her descendents would come the noblest king Israel ever boasted. The book of Jonah, the greatest missionary book of the Old Testament, whether you care to interpret it as a parable or an allegory, gives us a great message rebuking Jewish selfishness and picturing God as glad to receive Nineve. And no one can read the New Testament and make it mean anything if he fails to see the urgent note of love for others which marks its pages, sending Christians out to help the world even as the whole life of Jesus was spent in loving ministry for others.

Therefore it will be a very important aim of the teacher of missions to help the student gain a larger appreciation of the Bible as the unique book with such a universal note that it can claim to be a book for the whole world—its topics the grandest the mind of man can conceive; its style, simple, dignified, and wonderfully adapted for translation; its reticence, remarkable in omitting many crude ideas which have marred other sacred books and prevented them from belonging to the ages; its social passion, evident from the earliest time when the Jewish laws began to soften the lot of the slave, alleviate the suffering of the poor, and correct

oppression by the rich; its doctrine of God "one that can survive with the increase of knowledge, for it pictures" God as personal, holy, loving, and near to man.

5. HEROES OF WORLD-WIDE CHRISTIANITY

Certainly it is a worthy aim to help the students become acquainted with the lives of great missionaries in home and foreign lands, for the best way to learn religion is to see it incarnate in fine personalities. The story of Carey, cobbler, scholar and translator of the Scriptures into twenty-four languages of India; the adventures of Livingstone, explorer, physician, and fighter of the terrible slave traffic in Africa; the unselfish heroism of Dr. Arthur Frame Jackson, skilled physician, who gave his life in Manchuria in battle against the plague, saving thousands; the practical work of Mackay of Uganda; and the Acts of countless other Apostles in the modern world give not only information but a sense of gladness and faith in the goodness and unselfishness of the human race.

6. PREPARATION OF LIFE WORK

In our colleges are many young people inspired with a desire to give their lives in service to the world. One aim of the course in missions will be to help these young people in preparation for their life work, assisting them to make intelligent choice of their field of work, and enabling them to know more definitely what problems await them there. Not only will a study of Missions help young people who are planning to go to a foreign mission field, but also it should aim to prepare those who stay at home to do their share in the evangelization of the world.

7. WORLD FELLOWSHIP

A course in Missions can promote a spirit of world fellowship. The greatest need of the age is to rise above the suspicions and jealousies that mark the nations, and to acquire the feeling of the unity of the race and the brotherhood of man.

Sympathy, that characteristic of a fine soul growing out of a vivid power of imagination, enabling one to stand in the place of another and feel with him and suffer with him, that is a needed virtue which could bind the whole world together with golden chains and which would prevent industrial and racial wars. How well the teacher of missions can arouse that sense and help it find expression as he pictures the needs of bleak Labrador, and lonely mountain districts in our own land, crowded city sections and congested China. The teacher of missions has a rare opportunity to arouse the feeling of sympathy and appreciation and friendliness, and cooperation, and sense of justice, for the student of missions has the broad field of the world, and the amelioration of its family, community, industrial, national and international relationships. This study will deepen the religious life of the student, make him forget self, appreciate the needs of others, and be conscious of God.

II. METHODS IN TEACHING MISSIONS

There are a few principles which the teacher should follow in presenting Missions to a group of college students. After teaching Greek for several years I feel very strongly the need of observing the following rules:

1. Let the student do the work, for in the case of under-graduates it is not best for the instructor to use all the time in lectures.
2. Let the work be accurate, for it is very irreligious for a student in a course in Missions to be slovenly and deal in vague generalities.
3. On the other hand let us avoid the folly of extreme statisticians, for it is possible to accumulate an endless list of figures and fail to arrive at real facts.
4. Let the instructor use various methods of conducting class sessions, for when students realize that the instructor will always do the same thing, sleepiness and indifference follow.
5. Let the teacher have such variety, definiteness and enthusiasm as will keep the students alert, interested, desiring, connecting, comprehending, inquiring, reviewing, remembering and inspiring.

OUTLINE OF THE COURSE

The most important thing in method is to have a clear outline and clear order of the material to be presented. The writer has used the following outline:

FIRST DIVISION

I. The Bible and Missions.

1. The universal note of the Old Testament.

- a. The Pentateuch—Mankind of one blood;
Enlarging circles of blessing;
Prophetic note of hope;
Religion not magic but the whole
life brought under the reign of
law.

b. The Prophetic-Historical Books—

Prayer for the foreigner: 1 Kings 8:41-43;
Divine blessing on a Gentile widow;
Healing for a Syrian leper;
Praise for a Moabite woman, Ruth.

c. The Writings of the Prophets—

Amos—God interested in the surrounding
nations.

Religion not ceremony but justice.

Hosea—Religion is love, and mere Jewish national-
ism is not adequate.

Micah—The Prophet of the Poor.

Power and wealth not a guarantee of
divine favor.

Isaiah—The Prophet of Faith.

And Messianic chapters in the Book of
Isaiah, 9, 11, 35, 40, 53, 60.

Jeremiah—The Prophet of Personal Piety.

And the Inward Covenant.

Ezekiel—The Prophet of Individualism.

Ezekiel 18—Individual Responsibility.

Ezekiel 47—Vision of healing waters.

While a priest-prophet and writing about a restored temple still he stresses the fact that religion must be personal.

Jonah—The greatest missionary book of the Old Testament.

Rebuke of the exclusiveness of Israel.

God's love universal.

Daniel—An Apocalypse.

God's everlasting kingdom.

Kings subject to heaven.

d. The Poetical Books—

Job—Fine type of a seeker for truth, a man of Uz, not a Jew.

Psalms—Universal and devotional songs for all nations and ages.

Psa. 24, 23, 22, 67, 72.

2. The Message of the New Testament—universal salvation.

a. Jesus' teachings about the kingdom—inward, universal, eternal.

b. Jesus' missionary campaigns—personal search for disciples; early work in Judea; mission among Samaritans; three tours in Galilee; mission in Berea.

c. Commission to the disciples.

Matt. 28:18-20

Acts 1:1-8

Luke 24:45-47

John 20:21

d. Luke, the Universal Gospel—Simeon's prophecy; angel chorus to shepherds; general mission of the seventy; the thankful Samaritan; Zaccheus and the Publican.

e. Paul's Centers of missionary labor—Damascus, Cilicia (Tarsus), Antioch of Syria, Galatia, Macedonia, Achaia (Corinth), Asia (Ephesus), Rome.

f. The first General Council of the early church—Christianity not a Jewish sect, but a world-wide religion.

II. Translation of the Bible into other tongues.

1. Greek, Septuagint.
2. Syrian, Armenian, Coptic, Ethiopic, early Latin.
3. The Vulgate.
4. Translations into English.
 - a. Wycliff—translated from the Vulgate a complete Bible.
 - b. Tyndale—translated from Greek and Hebrew, and printed.
 - c. Coverdale—
 - d. The Genevan Bible.
 - e. The Great Bible.
 - f. King James' version.
 - g. The Revised version, and the American Standard revision.
5. Bible translated into six hundred languages.
6. William Carey translated the Bible into twenty-three languages of India.
7. Adoniram Judson, translation into Burmese.
8. Robert Morrison, translation into Chinese.

III. The distribution of printed Bibles.

1. The British and Foreign Bible Society.
2. The American Bible Society.
3. The work of the colporters.
4. Comparison of the sales of the Bible with those of the best sellers.

IV. The Influence of the Bible.

1. Literary influence in Christian lands .
2. In Non-Christian lands.
3. Influence of Bible on Life, in various countries.

SECOND DIVISION

Leaders of World-Wide Christianity

A study of thirty-five biographies of Christian leaders.

The most interesting way to study actual missionary work is to become acquainted with several of the leading Christian workers in the modern missionary movement.

Our plan has been to have the students of the class present in the most effective way the life and work of these leaders.

1. William Carey of India
2. David Livingston of Africa
3. Robert Morrison of China
4. Adoniram Judson of Burmah
5. Melville Cox of Africa
6. Alexander Mackay of Uganda
7. John Williams of the Society Islands
8. John Hunt of the Fiji Islands
9. John C. Patteson of Melanesia
10. Titus Coan of Hawaii
11. John Stewart, negro missionary to the Wyandotte Indians
12. Henry Whipple, Bishop of Minnesota
13. Chinese Gordon, of China and Sudan
14. Mary Jones of Wales
15. Samuel Hadley of New York, Water St. Mission
16. John L. Nevius of China
17. Jose de Anchieta of Brazil
18. Peter Parker of Canton, China
19. Guido Verbeck of Japan
20. Ion Keith Falconer of Arabia
21. Matthew Yates of China
22. Samuel J. Mills, founder of A.B.C.F.M., and home missionary
23. Dr. John K. Mackenzie of China
24. Isabella Thorburn of Lucknow, India
25. Allen Gardiner of Terra del Fuego
26. Cyrus Hamlin of Turkey
27. Arthur Frame Jackson of Manchuria, China
28. Dr. Mary Stone of China
29. William Thompson of Palestine
30. Hans Egede of Greenland
31. William Taylor of California, Australia, India and Africa
32. William Butler of India and Mexico
33. Alice Jackson of New York City
34. James Robertson of Canada
35. Jacob Riis of New York City

THIRD DIVISION

The Spread of Christianity in the Modern World

After becoming acquainted with missionary heroes in a personal way, a larger historical study of the growth of the missionary movement was followed, using as a text book "The Spread of Christianity in the Modern World" by Professor E. C. Moore of Harvard. There is no need to give detail outline of that course in this paper.

FOURTH DIVISION

The Great Religions of the World

One year we followed the outline of Menzies "History of Religion."

1. The Religions of the Early World—The earliest objects of worship.
2. Isolated National Religions—Babylonia and Assyria, China, and Egypt.
3. The Semitic Group—Canaanites and Phenicians, Israel and Islam.
4. The Aryan Group—Early Aryans, Teutons, Greece, and Rome. Religions of India—Vedic, Brahmanism, Buddhism. Persia.
5. Universal Religion—The universalism of Christianity.

Another year instead of Menzies we used Spears "The Light of the World." This presents in a very earnest and appreciative way the following religions:

1. Hinduism; 2. Buddhism; 3. Animism, Confucianism and Taoism; 4. Mohammedanism.

The book closes with two chapters:

1. What the Christians of Asia think of the Non-Christian Religions.
2. Christ the Only Light of the World.

METHODS OF CONDUCTING CLASS

1. The simplest is the familiar method of recitation. A definite text book like Moore's permits the question and answer method.

2. Occasionally a regular lecture is needed. When the instructor wishes to present material not found in the text book, or reference books, or which would be impossible for the students to get in a reasonable amount of study, then he may lecture.

Thus I have tried to give lectures on such comparative studies as "Jesus and Buddha" or "The Epics of Greece and India."

3. Occasionally a stereoptical lecture helps a class to definitely visualize the material. Slides can be had in abundance showing all mission fields.

4. "Minute Men" speeches, so familiar during the war, I have found useful in training students to condense a long discussion into a pointed talk.

5. "Graphic lectures" is a term I have used to describe a talk illustrated with charts and pictures. Many figures are confusing to the average student and it is very easy to draw a diagram of a map showing comparative areas, population and progress.

6. "Student debates" arouse definite interest in the study of certain themes where there is room for honest difference of opinion.

7. "Missionary pageants" and the use of curios sent by our own graduates from foreign lands have proved effective in arousing personal interest in the work in many lands carried on by our own friends.

THE UNIVERSITY OF MICHIGAN COURSE IN BIBLICAL LITERATURE

BY PROFESSOR W. R. HUMPHREYS,

English 24 and 25 have been given in our department every year beginning with 1908-1909. The enrollment, entirely elective, has grown from about forty to one hundred and ninety-five (the present number). One reason which we had for offering the course was that we found many of our students handicapped in their study of English writers by their ignorance of the Bible; and the enclosed quotations, used in examinations in the Bible course, show that I have kept this reason in mind. The Bible course was never intended, however, as a mere feeder of the materials for literary allusion. The lectures given twice a week through both semesters, constitute an introduction to the literature of the Old and New Testaments. We reach the New Testament about the time of the spring vacation. The nature of the lectures is indicated in a general way by the questions which appear on the following sheets, together with the quotations containing allusions.

ENGLISH 24—24

I. Compare the two stories of creation as to form, style, and thought; and discuss each as representative of the class of writers from whom it comes.

II. Write freely concerning the Book of the Covenant, and of its relation to other writings.

III. Show definitely that you recognize the Biblical allusions in the following quotations:

(a) *E. B. Browning*: Aurora Leigh

But stay!—who judges?—who distinguishes
Twixt Saul and Nahash justly, at first sight?

(b) *E. B. Browning*: Aurora Leigh

For my part, I am scarcely meek enough
To be the handmaid of a lawful spouse,
Do I look a Hagar, think you?

- (c) *E. B. Browning: Aurora Leigh*
 You feel as conquerors though you did not fight,
 And you and Israel's other singing girls,
 Ay, Miriam with them, sing the song you choose
- (d) *Longfellow: The Courtship of Miles Standish*
 He thought of Davids' transgression,
 Bathsheba's beautiful face, and his friend in the
 front of the battle!
- (e) *Lowell: Indian-Summer Reverie*
 Where Memory
 Wanders like gleanings Ruth.

ENGLISH 24—1-3-5

I. The Book of Deuteronomy; the time of its appearance, its substance and purpose, its likeness and unlikeness to other books, its influence.

II. The method and style of Biblical narration, as illustrated in the story of Balaam and Balak

III. Show definitely that you recognize the Biblical allusions in the following quotations:

- (a) *Shakespeare: King Lear*
 He that parts us shall bring a brand from heaven,
 And fire us hence like foxes.
- (b) *E. B. Browning: The Seraphim.*
 Staring multitudes, whose father Adam was—whose brows
 are dark
 With his Cain's corroded mark.
- (c) *E. B. Browning: Aurora Leigh*
 He'll have five thousand and five thousand more
 Against him,—the whole public,—all the hoofs
 Of King Saul's father's asses.
- (d) *E. B. Browning: Aurora Leigh*
 Earth's crammed with heaven,
 And every common bush afire with God,
 But only he who sees, takes off his shoes—
 The rest sit round it and pluck blackberries.
- (e) *Longfellow: Evangeline*

As if life, like the Hebrew, with blood had besprinkled its portals.

I. What class of Old Testament writings includes all of the following? What events and qualities have they in common?—The Book of the Covenant, Deuteronomy, Judges, Amos.

II. Arrange the following persons according to their order in time, and identify each in a sentence or two: Benjamin, Jezebel, Balak, Isaiah, Jonathan, Mordecai, Nathan, Naomi.

III. Write freely concerning Hosea, his time, and his book.

IV. Write briefly but definitely on each of the following topics:

- (a) The form of Hebrew poetry, with illustrations if possible;
- (b) Some readings involving the question of foreign marriages;
- (c) The story of Absalom's defeat and death, as an example of narrative art.

V. Show definitely that you recognize the Biblical allusions in the following quotations.

- (a) *Dante: Inferno.*

As he whose wrongs
The bears avenged, at its departure saw
Elijah's chariot.

- (b) *Christopher Smart: A Song to David.*

Blest light, still gaining on the gloom,
The more than Michal of his bloom,
Th' Abishag of his age.

- (c) *Lydia Huntley Sigourney: The Tomb of Absalom.*

What were thy thoughts
When death, careering on the triple dart
Of vengeful Joab, found thee?

- (d) *C. A. Fox: The Queen of Sheba.*

O fair she stood, far Sheba's dauntless Queen,

'Mid Salem's dazzling towers she stood serene.

- (e) *John Keble: Elijah at Sarepta.*

Lavish for Him, ye poor, your children's store,
So shall your cruse for many a day run o'er.

- (f) *Richard Wilton*: The Death of Ahab.
By robe or plume or equipage of king
All undistinguished, he eludes the eyes
Of captains bent to o'erpower him or surprise.
- (g) *Robert Browning*: The Ring and the Book.
Who was it dared lay hand upon the ark
His betters saw fall nor put finger forth?
- (h) *Robert Browning*: The Ring and the Book.
Prowess and pride descend the throne and touch
Esther in all that pretty tremble.
- (i) *Charles Dawbarn*: A Cecil in British Politics (Atl.
Mthly.)

He was not popular . . . principally, I think, because he would not bow the knee to Baal.

I. Show definitely that you recognize the Biblical allusions in the following quotations.

- (1) *Cowper*: The Task
But what is truth? 'Twas Pilate's question put
To Truth itself, that deign'd him no reply.
- (2) *Sydney Smith*: Lady Holland's Memoir
You find people ready enough to do the Samaritan, without the oil and twopence.
- (3) *Macaulay*: Essay on Milton
We speak of those whom Cromwell was accustomed to call the Heathens, men who were, in the phraseology of that time, doubting Thomases or careless Gallios with regard to religious subjects, but passionate worshippers of freedom.
- (4) *Ruskin*: Sesame and Lilies
Did you ever hear, not of a Maude, but a Madeleine, who went down to her garden in the dawn, and found one waiting at the gate, whom she supposed to be the gardener?
- (5) *Ruskin*: Stones of Venice
The man who says to one, Go, and he goeth, and to another, Come, and he cometh, has, in most cases, more sense of restraint and difficulty than the man who obeys him.

(6) *Ruskin*: The Queen of the Air

The image . . . both for the maintenance of household watchfulness, as in the parable of the ten virgins, or as the symbol of direct inspiration, in the rushing wind and divided flames of Pentecost.

(7) *Ruskins* Fors Clavigera

In many a country, and many an age, women have been compelled to labor for their husbands' wealth, or bread; but never until now were they so homeless as to say, like the poor Samaritan, "I have no husband."

(8) *Shaw*: Heartbreak House

Insurgent men who had become intolerably poor because the temple had become a den of thieves.

(9) *I. A. R. Wylie*: The Silent Room

The foppish old man was talking again. He grew almost lyrical. Yes, by God, there were things that changed a man's life, like the conversion on the road to Damascus.

(10) *L. A. Beck*: Mihintale—A Pilgrimage (Atl. Mthly., Jan. '21)

We know too little of the wisdom of the East. The Magi still journey to Bethlehem, but only those who have the heart of the Child may receive their gold, myrrh, and frankincense.

(1) *Baltimore Sun*: Editorial Paragraph

When women vote, the politicians will honor the widow's might.

II. Set forth any New Testament teachings which seem to you to continue Old Testament teachings; any which seem to be at variance with them.

III. Discuss freely the New Testament books which were written by Luke.

IV. What reasons are there for thinking that Isaiah 40-66 was written later than Isaiah 1-39? Explain the purpose of the later prophet.

V. Compare the narrative style (or styles) of the New Testament with that of the Old Testament.

VI. Give an account of the controversy between Paul and James.

I. What are the main characteristics of the prophetic writings? Illustrate your statement by references to one of the stories of creation, and to the Book of the Covenant. Why were the Hebrews right when they included Judges among the books of prophecy? What ground is there for calling Deuteronomy prophetic?

II. Show that you recognize the Biblical allusions in the following quotations. Be brief but definite.

(a) *Cowper*: Expostulation.

Think on the fruitful and well-watered spot
That fed the flocks and herds of wealthy Lot,
When Paradise seemed still vouchsafed on earth,
Burning and scorched unto perpetual dearth.

(b) *Scott*: *Ivanhoe*.

Thy lance will be powerful as the rod of Moses.

(c) *August Strindberg*: *Comrades*.

Axel (to *Berta*). Yes. I was strong then, but you clipped my strength away, while my tired head lay in your lap.

(d) *Winston Churchill*: Article in *Chicago Herald*.

Most of us had the idea when the American trumpets blew the walls of the German Jericho would crumble.

(e) *W. R. Thayer*: John Hay's Good Deed in a Naughty World.

At the very end of the nineteenth century, therefore, we find China the Esau among nations. For a mess of pottage she had surrendered her birthright to foreigners.

(f) *Detroit Free Press*: Editorial Article.

Which seems to leave the National Temperance Society between the devil and the deep sea. If it does not succeed in transforming the distilleries they will go along making a product that will slay its thousands, and if it does succeed the product will slay its tens of thousands.

THE MEETING OF THE WESTERN SECTION

Kansas City, Mo., June 20-21, 1922.

The Association of Biblical Instructors in American Colleges, Middle West Section, met at Kansas City, June 20, 21.

President John Clark Williams of Kansas City University opened the session, and welcomed the visiting teachers to the city. The Vice-president, Professor H. K. Ebright of Baker University, then took the chair.

President Samuel E. Price of Ottawa University was the first speaker. His theme was "The Service the Teacher of Bible can Render to the College." Many of our critical problems have been discussed sufficiently and we can now ask the important question, What is the service we can now render. The church college has a distinct mission and the teacher of Bible a unique opportunity. We can serve the college and the students, first, by showing the historical setting of Christianity that the students may appreciate the part the Bible and Christianity have played in our civilization. Secondly the teacher can show the place of the Christian religion in the entire scheme of education. Third, he can instill ideas of spiritual values.

The second speaker was President D. W. Kurtz, of McPherson College. His theme was, "The Service the Teacher of Bible can render to the Church." In a very enthusiastic address, filled with facts and figures, the speaker pointed out the service the teacher could render directly to the students who will determine the church of the coming years; secondly, through the district conferences, where the teacher can meet the ministers of the area and the churchmen; thirdly, by writing for the church papers and magazines.

The third speaker was a student, Harry Coker, class of 1922, Baker University, who spoke on the subject "The Value of College Courses in Bible to the student." It was interesting for a group of teachers to get an expression of opinion from a college student. Mr. Coker argues, that Bible courses should be elective,

and the values will be, first that they enrich his devotional life with spiritual enthusiasm and meaning. Secondly, they should be coordinated with his other courses, so that there is no conflict nor gap in his studies. Thirdly, they should give him a new conception of religion which will find its fullest expression in service. Fourthly, they shall assist him in choosing his life work and fit him for his place in the Christian home and community.

The first session gave a very good opportunity for general discussion.

At the evening meeting, Dr. G. Franklin Ream of Kansas City, formerly a teacher of Bible and an officer of the General Board of Education of the Methodist Church, spoke on "The Spirit and Service of the Bible Teacher." His points were, the Bible teacher should have a passion for truth, a passion for ethics, a genuine hope for society, and a love for the individual.

The second day, the session opened with a paper by Professor F. S. Goodrich of Albion College on the subject, "The Bible as Literature." Professor E. F. Engel of Kansas University followed with a paper on "Credits for Bible Study and Standards in Teaching Bible." After these two very rich papers, a round table discussion was held, with Professor B. F. Oxtoby of Huron College in the chair. The discussions covered the points of credit for Bible study in the state universities, the credit for Bible in the state teachers certificates, the question of elective or required Bible study in church colleges, the definite text books which had been found most satisfactory.

The following officers were elected: President, Homer K. Ebright of Baker University; Vice-President, Professor A. D. Veatch of Drake University; Secretary-Treasurer, Professor J. P. Deane of Beloit College; additional member of the executive committee, Professor Fred Merifield of the University of Chicago, and Dean G. D. Edwards of Columbia, Missouri.

The conference voted to meet next June at the University of Chicago. This year the session was held at Kansas City that the men might be able to attend also the important meeting of the International Sunday School Association.

"THE VALUE OF COLLEGE COURSES IN BIBLE TO THE STUDENT"

By HARRY COKER.

The world is more and more recognizing the fact that a man is not educated until he has developed and perfected as far as possible the powers of his body, mind and spirit. The greatest of these three is the personality within, because it controls and directs all the other agencies of life. Educational leaders are recognizing the need of focusing the attention of college people upon Bible study. There should be a more complete opportunity for the students to receive during their college course religious instruction and the privilege of participation in religious activities. The State universities are unable to satisfy the present demand. The small church schools are the agencies best fitted at the present time to meet the need because they have no delicate situation resulting from mixed denominations and they are free to offer religious courses in the curriculum.

To secure the best results for the student, I think all Bible courses should be elective. The average student will have an entirely different attitude of mind toward the department, if he enters it voluntarily. He will have a generous spirit toward the work. The department should not be a pensioning agency for old, broken and infirm missionaries and preachers. The instructor should be a live, wide-awake man. He should be broadminded but not carried away with the German higher criticism. The student should be encouraged to come in a reverent attitude to the study of the Bible. The work of analyzing, classifying and criticizing can be and should be done in a reverent spirit. The student should also approach his study in an open-minded way. He should be ready to judge new interpretation of various sections of the Bible without prejudice. Even doubting, if it be honest doubting, is to be encouraged. The student should in no wise give up his old beliefs until he has found some others more satisfactory and more reasonable. The old foundation should not be removed until the new foundations are built upon

the solid rock, lest the whole structure of his religion fall and be ruined forever.

In the first place, Bible study means much to the student in relation to his daily devotional period. The great majority of the students read only disconnected passages of the Bible for their personal devotions from day to day. Bible study helps the student to coordinate the various passages and fosters a desire to have a systematized, carefully-worked out program for daily reading. Even if his verses are scattered, after he has become sufficiently acquainted with the Bible to be able to look at it in its entirety, he relates them in proper proportion to the rest of the book. His study develops his ability continually to gather new meaning from the old familiar passages. New truths and new revelations come. Christ is more personal, and his personality is more powerful and appealing. In fact, the whole work of personal devotions is enriched and beautified by his study in the Bible department.

In the second place, the student is able to readily relate his Bible study to his other College courses. He reads the Biblical allusions in his English literature with an intelligent understanding and a new meaning. His command of English is broadened and polished by his study of the excellent English in the Bible. He learns to appreciate more fully the beauty of figurative language. He sees the imagination and poetic fancy of an ancient people expressed in beautiful and carefully wrought English. He finds that the Biblical history furnishes a background for almost two thousand years of the world's history. He discovers the source of many of our great revolutions, our great reforms, and in general, the cause of all the world's progress. Again the student links his Bible study up with his study of Greek, the language of the New Testament. He finds good selections from the Bible for his work in public speaking. Other courses also receive help from his Biblical study.

One of the larger benefits coming to the student from his Biblical study is his enlarged conception of religion. It is true that he gets a different picture of Biblical events from that received in Sunday School study. His knowledge is more carefully classified. Facts and events are seen in their proper relation to

other facts and events. The student gets a unified view and is able to look at the book in the perspective. But if he comes in a spirit of earnestness and reverence, he finds far more than classified facts and unified knowledge. He divines the great religious truths of the Bible. Properly directed, he sees these taught not as mere abstract ethical principles but with the force of a great personality—the personality of Jesus Christ—back of them as leader and exemplar. The presentation of the Bible story in a unified way shows the student the growing revelation of God through the ages. The great fundamental truths place the Bible in an entirely new light and many questions which had come in previous study are immediately answered and many puzzling passages are explained. This revelation makes for higher conceptions of living and the development of higher spiritual ideals. Bible study increases the student's utmost regard for sacred things. Instead of the Bible becoming commonplace because of textbook study and classroom discussion, it becomes the greatest book that he has ever known, revealing the wonder and majesty of a mighty God of love. Bible study also prepares the student for service. In college, his interest in Sunday School, Young People's Work, Y. M. C. A., Student Volunteer and other religious organizations is stimulated and intensified. Gospel Team work, Sunday School Workers' Teams and similar movements appeal to him. He seeks to give expression to the enrichment of his own personal life by working for others. Then when he returns to his home community, he is trained for leadership in religious work. He is ready to transmit his new views of the Christian life to others and to help them to a more systematic study of the Bible.

Perhaps the greatest benefit to the college man from his Bible study is the part it plays in relation to his life work. Many students come to college without having yet chosen their life work. Many of them have been taught distorted notions of life work calls. Proper instruction in Bible study in College gives them a sane, sensible view of the working of God, without in any way destroying his power and majesty. They realize that God's call comes more often in a natural, normal way than in a spectacular way; that after all, it is a greater God who does things in a

lawful, normal way, speaking to men through the medium in which they are schooled, than a God who does things in an eccentric, miraculous manner, striking men down with blinding fire or appearing to them in supernatural visions. The Bible student is prepared to hear God's call and he has at least part of a foundation for answering the call. He has the elemental structure well under way, and will soon be ready for the building of the superstructure—his life work—in all its varied divisions and departments. If his choice of life work is some form of Christian service, his Bible training will be especially valuable. Some one has said: "The value of a student's graduate years of study is directly proportionate to the Biblical knowledge and breadth that he takes with him to the seminary and graduate school."

As the last in the list of benefits to the College student coming from Bible study, I would name the contribution it makes to the development of Christian ideals in the homes of tomorrow. Educators everywhere feel that there is a great lack of proper Biblical instruction in the modern home. Even in homes where intelligent parents are doing their best, the majority of these parents are still unfamiliar with the methods and results of constructive scholarship. Every child born in a Christian land has an inalienable right to the wealth of Biblical stories, but he needs help and guidance in claiming this right. Perhaps we cannot do so much in aiding the parents of today; but our great opportunity lies in training the parents of tomorrow. They will need not only a systematic and classified knowledge of the Bible but such a sympathetic appreciation of the Bible that they will gladly interpret it in the language of childhood and train the children in the ways of righteousness.

In general, Bible courses can be and should be very valuable to the College student. They enrich his daily devotions and fill them with spiritual enthusiasm and meaning. They are coordinated with his other courses so that there is no conflict with, nor any gap between them. They give him a new conception of religion, which will find its fullest expression in service. They assist him in choosing his life work. And lastly, they fit him for the sacred responsibility of Christian parenthood.